1: Nimuendajú E-5 (1929-1936) 1946 SO8 Timbira SO8

526 home of their deceased best runner, who died on a journey a year ago; there they indulge in a brief lament. Then—lest anyone imagine they were exhausted by their bit of exercise—they once more take up their logs and run around the boulevard with them, or run an ordinary race by twos, or a relay race. Not until then do they take a bath.

535 After every major race a solo dance is indicated. Properly it devolves on one of the four čų'kate, but very often some other man who happens to feel like it assumes the rattle girdle and with it their role. In addition he has for insignia his club and a special dance staff or at least an arrow which he grasps with both hands and holds aloft in horizontal position. Usually he begins in the plaza, then trots on the radial path to a house, in front of which he spends several seconds singing and dancing, whereupon he returns to the plaza by the same path, again dances there, uses the next radial path, and continues thus till he has danced before each and every one of the thirty houses and is then as a rule completely exhausted. However, it often [533] happens that the performer merely dances from house to house along the boulevard without each time returning to the plaza. The accompanying solo songs illustrate the sharp distinction the Rąmkõ'kamekra draw between piano and forte. Snethlage mentions a solo dancer who alternately balanced his dance staff on his finger tips, his nose, or chin.[*] This is certainly not a fixed custom; I have never witnessed it.

526 147 Notwithstanding the well-nigh superhuman exertions made I have not observed any detriment to the health of the log bearers; nor does the ensuing bath prove unsalutary. On the other hand, in any race of considerable extent there are many minor foot injuries due to tree stumps and thorns.

526 ● 201 156 183 And now we come to the feature that remains incomprehensible to the Neobrazilian and leads to his constantly ascribing ulterior motives to this Indian game: The victor and the others who have desperately exerted themselves to the bitter end receive not a word of praise, nor are the losers and outstripped runners subject to the least censure; there are neither triumphant nor disgruntled faces. The sport is an end in itself, not the means to satisfy personal or group vanity. Not a trace of jealousy or animosity is to be detected between the teams. Each participant has done his best because he likes to do so in a log race. Who turns out to be the victor or loser makes as little difference as who has eaten most at a banquet. Only the lazybones who plays truant when a race is on becomes the target of blame and mockery. [578] The term čukaká (p. 119) is considered very derogatory, especially when applied by a woman to a man.

526 224 The major log races held at the close of the annual festivals, above all at pepyé, invariably arouse the interest of the entire village. The ordinary ones create much less excitement. When men in a group return from some big hunting trip or other labor, they generally enter the village by way of a log race. If the participants are few in number, they simply chop off two tree limbs corresponding to their strength. Though such races proceed quietly and unobtrusively, the entrance into the village nevertheless always lures a number of interested spectators to the doors of their houses.

526 At one of the great races it is difficult to supervise individual achievements. To be sure, a competent class-leader will try to regulate the procedure, but it may well happen that a good runner overexerts himself at the very start or at a particularly unfavorable stage of the course so as to fall far behind, while an inferior racer manages to save his strength for the finish. With the general enthusiasm and agitation, artificially heightened by the noise, there is little scope for cold, calculating

[*] Snethlage, Nordostbras., 179.

Ir Nimuendaju 2-6 (1929-1936) 1946 SCE Timbira SCE

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Thereupon a Clown again took the leader some seventy meters farther, the rest being subsequently led there singly, in pairs or in trios, to receive their second nickname. In this way the semicircle to the Mummers' lodge was traversed in six stages, each masquerader receiving six sobriquets amid the constant mischief-making and yelling of the Clowns. Most of the names referred to some ridiculous peculiarity of the sexual organs.

Next the masqueraders collected food in the houses of their "mothers," which they brought to the chiefs and councilors in the plaza. For this purpose they carry under the costume a little basket suspended by a ring from the shoulder, also a wooden pin ½-m. long with which to spit the victuals offered and transfer them into the basket, for their hands must remain invisible.

Then the Mummers, singly and in small groups, played about the circle until after sunset, when they once more gathered at the spot diametrically opposite their meeting place. The radial path from this point to the plaza, as well as the one from the plaza to the kõkrĩ't lodge, had been specially widened to 6–7 m. for the organization. On this street the masqueraders now ran singly, one after another, transversely across the plaza to their lodge—Kenpéy slowly, Espóra and Tõkaivéu at a mad gallop. The two latter, without slowing up, dashed into the relatively small door, first deftly lowering one horn, then leaping sideways across the threshold, while lowering the other horn, and thus suddenly standing inside. Ihõkẽ'n, too, indulged in antics after his fashion, pretending that he was unable to find the door; twice he ran against the wall so as to fall down, finally he ran around the house and entered by the rear door.

Parade.—The following day at 5 P.M. the kõkrĩ't held the "penõẽ" parade. In a long Indian file they slowly marched from their lodge along its radial path nearly up to the plaza, returning in a line parallel to their own. Then they moved two or three houses farther along the boulevard, turned into the radius there, and continued in this way. Sometimes they would go to the plaza on one radius and return to the boulevard by the next, their long line executing parallel serpentine coils. Sometimes the Tõkaivéu would leave the line during this procession and run up and down in front of it.

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Then the kõkrĩ't collected food from their "mothers," the married members transporting it to their wives, the bachelors consuming theirs in the meeting house.

Behavior of the Mummers.—Except for a muffled humming and a quavering in an undertone that occasionally becomes audible during their parades, the kõkrĩ't remain speechless, communication with one another and the villagers being by a patter or stamping of feet and by moving the edges of the vertical slit of the mask. They address and greet people by stamping their feet, summon them by protruding and retracting the margins of the slit (pl. 39, *c*). Rapid friction of the edges against each other betokens the request of a favor, for the Mummers are greatly given to mendicancy, even by the extremely lax Rąmkõ'kamekra standards (pl. 39, *d*). A gift is impaled on the wooden pin. They express gratification by dancing and by swinging of the fringe. If humiliated by a refusal, they lower their heads (pl. 39, *a*); when angered, they raise one horn menacingly against the offender (pl. 39, *b*).

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Generally the Mummers run about singly or in small groups along the boulevard and its radii, the Tõkaivéu and Espóra always running most madly. In the evening a fire is kindled in front of the houses near which the masqueraders carry on their playing. None of them ever walks to a house by way of the boulevard; they invariably go first to the plaza and dash straight toward the door in question, where everyone gets out of the way of the menacing horns. Turning his body laterally and in

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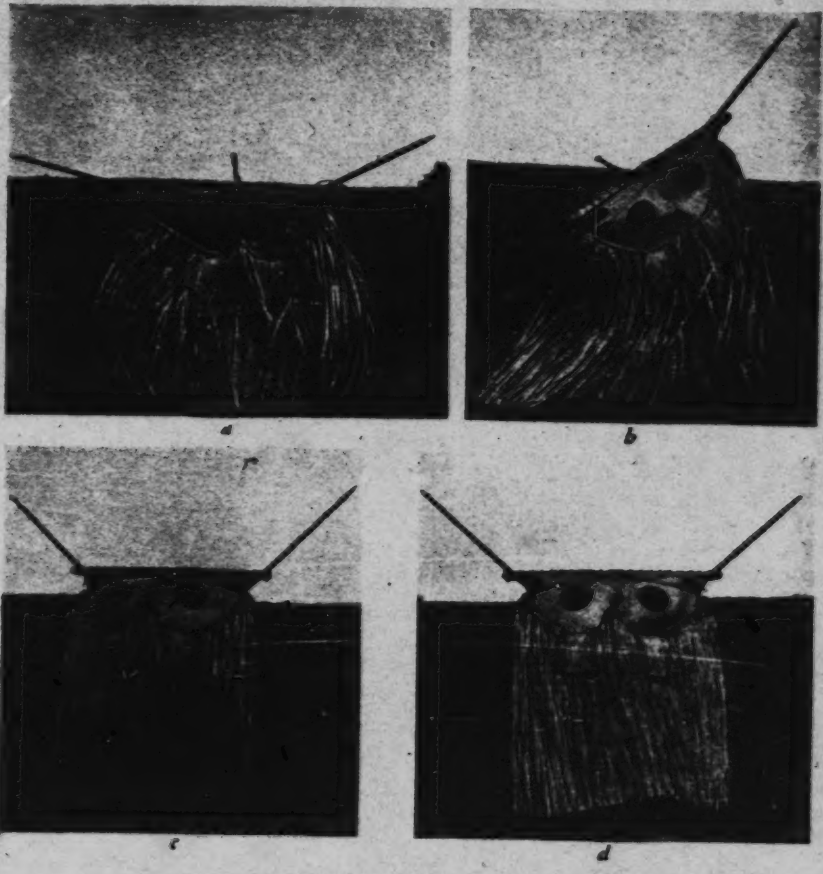

GESTURE LANGUAGE OF TŌKAIVÉU MASQUERADER